

Heavenly. *Certe non dicitur Hebræi nisi de corpore Mortali.* They might as well say the Stars have flesh and blood, or the Angels have flesh and blood.

G. D. Pag. 97. *Christ signifieth anointed, and so is the Man Christ that is anointed with the Holy Spirit, and not the Word, or Logos, which is God himself: for the Godhead anoints not the Godhead, but it is the Godhead that anoints the Manhood of Christ: which Manhood hath been anointed from the beginning, and therefore the man Christ hath been from the beginning.*

Animad. From hence they believe, that Christ as man was anointed by God from the beginning of the World, forgetting that the Prophets frequently speak of things to come as present. As well might the Author say, that Cyrus had a Soul and Body, and did exist in flesh and blood 100 years before he was born, for he is called by *Isaiah*, God's anointed for many years before his birth, *Isa. 45. 1.* The Christian believeth that Christs first anointing as man, was when the Manhood was united to the Godhead, which began in the first conception in the Womb of the Virgin: and what was that but an anointing that is spoke of, *Mat. 3. 16.* *And he saw the Spirit of God descending like a Dove, and lighting upon him, compared with Luk. 4. 1.* *And Jesus being full of the Holy Ghost, returned from Jordan.*

G. K. *P. 10.* *This is the promised Seed which God promised to our Parents after the fall, and actually gave unto them even the Seed of the Woman that should bruise the head of the Serpent, and therefore although the outward coming of the man Christ was deferred according to the outward birth in the Flesh for many ages, yet from the beginning, this heavenly man the promised Seed did inwardly come into the hearts of those that believed in him, and bruised the head of the Serpent.* Pag. 99.

Animad. Hence they believe there was a twofold coming of the man Christ in the Flesh, the inward and outward; the last was deferred for many ages, but the first was actually performed to our first Parents: so that you might properly say, that the man Christ the Seed of the Woman came into the Man and Woman four thousand years before he was made of a Woman. And in the next you will hear of another mystery beyond this, viz. That this promised Seed the man Christ came into our Parents before the promise was made.

G. K. Pag. 100. *And thus Christ is the Lamb slain from the foundation of the World, namely in that from the beginning, even as soon as our first Parents fell, the measure of the life of the Lamb which lived in our first Parents in the innocent state, came as it were to be slain in them by transgression, and to undergo sore and deep suffering by reason of mens sins.*

Animad.

Answer. From hence they believe, that the man Christ did suffer, was slain, and crucified when our first Parents sinned, and doth suffer, is slain, and crucified as often as man sins and apostatizes, contrary to the Scripture that testifieth that the man Christ Jesus was personally and really slain, crucified, and offered for sin but once; the other is but either in decree, promise, type, or metaphore. *Heb. 9. 26.* But now once at the end of the World hath he appeared to put away sin by the sacrifice of himself. The Quakers say it was from the beginning of the World, *1 Pet. 1. 18.* For Christ also hath once suffered for sin. The Quakers say he hath often suffered.

G. K. Even as the Seed that complained by the Prophet, *Amos 3. 12.* Behold I am pressed under you, as a Cart is pressed that is full of Sheaves. This must needs be understood of the life of Christ as man. *Pag. 100.* For as God he cannot suffer nor be slain, whereas the life of Christ as man is capable of suffering and being crucified unto us, although that life still lives in itself unto God, namely that Seed or measure of it grafted or imprinted in us.

Answer. They believe from hence that the man Christ did really suffer, when the Prophet brings in God, speaking in *Amos 3. 12.* Behold I am pressed under you, &c. for as God he cannot suffer. As well might they say that God as God, hath now, and had then (when the Prophets were) such eyes, ears, feet, hands, as we have, for the Scripture speaks of him frequently in that manner. And take notice that here they affirm this man Christ, as man, may be crucified and slain in a sinnet, and yet at the same time may, as man, be alive in that same sinnet.

G. K. *Pag. 101.* Although a man be may and doth suffer, yet in due time his suffering life will prevail, and he raised up over all his suffering in a new where it suffers by reason of sin, &c.

Answer. They believe the man Christ is still suffering by reason of sin, that he is slain, and not yet compleatly risen; whereas the Scripture *John 8. 56.* Knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him.

G. K. The Author proves, *Pag. 101.* Christ to be a real man from the beginning, by the instance of the man that wrestled with Jacob, *Gen. 32. 24.* by instance in one of the three men that appeared to Abraham, when Sodom was destroyed, *Gen. 18. 2.* By the instance of him that Nebuchadnezzar saw in the Furnace. And saith, though it is commonly supposed that it was God that appeared thus, in a fantastical form or shape of a man, and not that really it was the man Christ Jesus; yet this is by no means to be granted, otherwise we should give away the cause to the Manichees, and such as affirm that Christ was never a real and true man, *Pag. 102.* even when born of

the Virgin, and crucified on the Cross, but only that it was a phantom, a phantastical appearance of man: for indeed, seeing he is called as really man before his outward birth in the flesh as afterwards, we have as good cause to believe him to be true and real man before his outward birth in the flesh as after.

Animad. They believe from hence, that when Christ appeared in the times of the Old Testament, in the shape and form of a man, to have assumed a real Body of their kind of Spiritual flesh into union with the *Logos*, or Word, and to be as really man as he was when born of the Virgin: so that the Word was made Flesh very frequently, for he appeared in the form of a man very frequently. Now let it be considered, this man that appeared is likewise called an Angel, compare *Heb.* 1. 8. v. with *Gen.* 18. 2. and *Gen.* 32. 24. with *Hos.* 12. 4. and read *Gen.* 3. 26. so that by the same way of arguing Christ did from the beginning really take upon him Angelical nature, as well as mans nature. And likewise the two Angels that were with him, *Gen.* 18. were really men, for they are called so, and appeared to *Abraham* to be so. The Author was aware of this objection, and therefore prudently hath prevented it he thinks, by saying in the same *Page* 101. *Angels are a sort of Heavenly men*; so that if Christ had taken on him the nature of Angels, he had taken on him mans nature, (*i. e.*) a kind of heavenly Manhood. But to go on by this way of reasoning, when *Zechariah* saw a man riding upon a red Horse, *Chap.* 1. 8. this Horse and Man was as real as the Man and Ass which went up to *Jerusalem* that we read of, *Mat.* 21. We say of these that God appeared in the form of Man, and so saith the Scripture, *Gen.* 35. 9. *God appeared to Jacob*, he did by his own power create a Body, or form or fashion it out of some pre-existent matter, and did act and assist it to do that present work for that present time, and then laid it aside again or annihilated it; and this the Eternal Word did as a *Perichoresis* of his future Incarnation, when he should assume Mans nature, a real Humane rational Soul, and a real Humane Body, consisting of earthly Flesh and Blood, in the Womb of the Virgin in the fulcres of time.

G. K. *Even from the beginning he was the heavenly Man, and had his Soul and heavenly Flesh and Blood, by which he reached unto the Saints in all ages, and did refresh and feed them unto Eternal Life; and forasmuch as he gave them of his Flesh and Blood from Heaven, he also gave them of his Life and Spirit, as when the heavenly man or second Adam; for the Life and Spirit of the second Adam doth extend as far as his heavenly Flesh and Blood. And thus the Word was made Flesh from the beginning.* *Page* 102.

Animad.

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Animad. They believe from hence, that the Manhood of Christ (which hath been from the beginning) consists of Flesh and Blood, this is the Body; and then of a Soul, Spirit, or Life, and that this is the food that Saints are fed withal unto Eternal Life, and calls it the Spirit of the second *Adam*; believes that both parts of it, viz. Flesh, Blood, and Soul is extended to, and into every Saint in Heaven and Earth. I do but query, whether this Life and Spirit of the Manhood of Christ be not the same with, or differing from the Holy Ghost? If it be not the same, but a Creature (as afterwards he confesses,) how any thing that is but a Creature can be food for Saints to Eternal Life? and how one Body of Flesh and Blood can penetrate another? and why this Heavenly man Christ should be called by the Author, the second *Adam*, when as he was the first *Adam*? for he was a man that had a Body of Flesh and Blood, and a Soul before *Adam* was. Thus indeed the last should be first, and the first last.

G. K. For the Saints cannot contain Christ even as Men, they only partake of some measure, or ray, or emanation of him; they have not the center or spring of his Soul and Life in them, but only an emanation or stream of it; the center and spring is self-will for most parts in Heaven, until it descended and clothed it self with the likeness of our sinful flesh in the Virgins Womb. Pag. ibid.

Animad. We query whether this Manhood of Christ that is in every one, be not the same with that Light the Quakers have so much talked of? and if so, then see how much they differ among themselves. For the younger, in his Book, Pag. 53, calls the Light within the true Eternal God. Keith here, but a ray of the Manhood. They say, the Spring of this Soul and Life was for most part in Heaven. Was the man that appeared so frequently to the Patriarchs without it? They believe this Center & Spring descended and clothed it self with Flesh in the Virgins womb. Now let them produce one Scripture, and they shall carry it; where it is said, the Man or Manhood became Flesh: It saith, *The Word was made Flesh*, Joh. 1. 1. *God was manifested in the Flesh*, 1 Tim. 3. ult., Rom. 8. 3. *God sending his own Son in the likeness of sinful Flesh*. Is this Manhood God, is it the Word, is it the Son of God? In the next Quotation mark, he saith, *As man he was the Son of God*.

G. K. Pag. 104. And therefore let all the Scriptures be searched, and it shall not be found that Christ became Man, and took to himself the Soul of Man at his conception in the Womb of the Virgin, but only that he took Flesh, and was the son of Mary, David, and Abraham according to the Flesh; but according to his Heavenly nature, even as man, he was the Son of God.

Animad.

Animad. They Believe that Christ did not become man when the Virgin conceived by the overshadowing of the Holy Ghost, but was before. They believe that he only took Flesh, Blood, and Bones of the Virgin; and that this Body thus taken never had such a humane Soul to inform it as ours is, but instead of that, the heavenly Flesh with the Soul of the Manhood of Christ informed it, which Manhood is of a different nature and substance from ours. Thus Christ was never man, had never a humane nature; for as they have said before *Pag.* 102. *The Soul mist properly to the man;* and Christ never had a humane soul according to *Keith*; so that he is so far from being like to us in all things, that he is not like unto us in any thing; for though he had a Body like to ours, yet that Body is not informed as ours. Herein again he is unlike to us, and how is he (let them tell us) the son of *Mary*, *David*, &c. A son is a real man, consisting of such a soul, as well as body, as *Mary* and *David* had. A son is not a son, if he hath not the same nature with the Father and Mother. Now that Christ had such a soul as others, let the Scriptures be searched; and it will be found in *Luk.* 2. ult. *Jesus increased in Wisdom*, his soul was then subject to some kind of ignorance, though not sinful: it did not know all present or past things, and therefore it was not the heavenly Manhood, for that (*Keith* saith) is *omniscient and unimpassible*. The Scripture saith, *Mat.* 18. *I will raise up a Prophet from among their Brethren, like unto thee.* How was Christ like unto *Moses*, if he had not a soul of the same nature with *Moses* his soul? Christ (according to *Keith*) when he appeared in Flesh, was more like to the Angels that appeared in humane shape in the time of the Old Testament, than like to men. What Spirit was that which Christ committed to his Father when he gave up the Ghost on the Cross, *Luk.* 23. 46. Was it the soul of the Manhood which *Keith* is speaking of, which afterwards he saith is *unpassible*? And if they are for the pre-existence of the son of Christ's Manhood; why not for the pre-existence of the souls of all other men?

G. K. *Pag.* 103. The Author proves the man Christ to be in all. When *Paul* preached to the *Corinthians* and *Galatians* in the time of their *Heathenism*, he preached Christ crucified in them. See *1 Cor.* 2. 1. *Gal.* 3. 1. The words in both places according to the Greek, are *Crucified in you*. And it was a great part of the mystery that *Paul* preached unto the Gentiles, in which, Christ in the *Gentiles*. See *Col.* 1. 27. *What is the riches of the glory of this mystery in the Gentiles?* *Eph.* 1. 8. *He preached the unspeakable riches of Christ in the Gentiles.* And *1 Tim.* 3. 16. *God manifested in the flesh, preached in the Gentiles.* So the Greek in all these places, &c.

Animad.

Answer. They believe that all the Heathens, in the time of their Heathenism, had, and now have, this man Christ in them; And that the robes of the glory of the mystery was in them while they worshipped Devils. Ask, why is not this man Christ in all the fallen Angels as well as fallen men? As for the Greek Preposition [*iv*,] it most usually be translated [among] in some places, else see what sense you will make. *Acts* 2. 29. *His Sepulchre is [in us] unto this day.* *Rom.* 12. 3. *To every one that is [in you] not to think of himself.* *2 Cor.* 5. 1. *It is reported commonly, that there is fornication [in you,] and such fornication that one should have his fathers wife.* *2 Pet.* 2. 1. *There were false Prophets [*iv* τῷ λαῷ] in the People, even as there shall be false Teachers [*iv* υμῖν in you,] and if in these places, why not in the other which *Keith* quotes.*

G. K. *Pag.* 128. *I shall more particularly prove, that the man Jesus, even in the days of his flesh, did learn the thoughts of men, from express promises of Scripture.* *Math.* 12. 25. *And Jesus knew their thoughts.* *Luke.* 6. 8. *Joh.* 2. 24, 25. *And needed, not that any should testify of man, for he knew what was in man.* And surely *John* understood this of Christ as man, for he is here speaking of the man Christ; even Jesus that was born of Mary. *Rom.* 15 that he knew men's thoughts; was immediately, but by induction, as it contradicts the express words of other Scriptures; (all which prove) that the man Christ Jesus (to wit) himself hath a real omnipresence; and is really omnipresent and omniscient of all things present and past; if not of all things to come; for as things to come be, may, will, &c. &c. by divine revelation from his Father. *Pag.* 129. and if Christ as man be omnipresent, he is also omnipresent.

Answer. They believe this Manhood of Christ, perceives and knows all things past and present of it self, and by it self, considered without any relation to, or union with the Deity; and that it needs not God as the knowledge of any present or past things; but only as to the things to come, and that it is every where in Heaven, Earth, and Hell; and all this *Keith* asserts of the man Jesus as born of the Virgin, of which *John* speaks. *Joh.* 2. 24, 25. Let the Reader see if all this is not in the last Paragraph. We query notwithstanding what is said to the contrary, whether this is not to constitute a new God in time; it is not; *John* does not purport what is spoken, *Psal.* 130. from the first to the 14. of psalm. For the Reason, and being omnipresent. Whether can I be from any place? and is, we speak by the figure of the communication of Properties, and to attribute that to the whole Person which is proper only to our nature. Christ as God only, not as man, is omniscient and omnipresent;

present. As to the first he was ignorant of many things as man, while it could not be said that Jesus grew in Wisdom, *Luk. 2. 52.* to the second, it is spoke, *Now am I no more in the World, and ye have not always, I go away.*

G. K. Pag. 131. The whole soul or spirit of Christ is not in every man, nor in every man, for the spring and center, or fountain of it is only in the Body that was crucified on the Cross at Jerusalem; and is now ascended and glorified in Heaven, which remaineth the same in substance that it was on Earth, although it be wonderfully changed as to the mode and manner of its being: it being no more a body of Flesh, Blood, and Bones, but a pure ethereal or heavenly body, like unto which the bodies of the Saints are to be at the Resurrection: for earthly and heavenly are not so differing, but there remaining one in substance, they may be changed one into another.

Answer. The Quakers (not to wrong them) believe that besides the heavenly body of heavenly flesh and blood which was crucified when Adam sinned, Christ hath another body of another kind of flesh and blood taken of the Virgin; and that was crucified without the gates of Jerusalem. But we query wherefore it was offered, whether as an expiatory sacrifice for Sin; and whether his soul was made an offering for Sin according to *Isa. 53. 10.* and if so, whether you mean any thing but the soul of the heavenly Manhood which he had before the World was. They believe this second latter Body is ascended, glorified in Heaven, yet remains the same in substance, contrary to their former Faith. When the Question is put to J. Crook, viz. *Whether dost thou believe that the same body of him after the departure of the soul from it, shall enter life again?* answers in his late Book called *Convincing Convers.* Pag. 64. *This Query is contrary to Scripture; which saith, a natural body, &c.* yet according to *Keish* the Philosopher, though it be the same in substance, it is no more a Body of Flesh and Blood, but purely ethereal; yet let it be considered, that the first heavenly Body of the Manhood of Christ which *Keish* saith he had from the beginning, he allows to have Flesh and Blood, and calls it so; and it hath so now in Heaven, surely according to him; yet the body born of the Virgin is changed so ethereal, that you must call it no more Flesh and Blood: But this is contrary to what Christ saith of himself after his Resurrection, which is a state of glory, *1 Cor. 15. 43. It is raised in Glory.* Christ saith, *Luk. 24. 39. Handle me and see, for a Spirit hath not [flesh and blood] as you see me have.* If the Body of Christ be turned into Air, and yet remain the same in substance, we ask what it is that identifies and makes it the same substance that it was when Flesh and Blood?

G. H. Pag. 132. The center and spring of Christ's flesh remaining in the glorified body, it sends its precious life, spirit, and light unto the Church, and in some manner unto all men, even as the light of the Sun, that is centrally in the body of the Sun, and yet emanates and sends forth its light in most abundant streams and rays into all the World.

Answer. They believe this heavenly Flesh and Blood is in some manner in all Men. I ask why not in some manner in all Devils? as to the comparison that the Author uses, as nothing of the body of the Sun is here on Earth but in Heaven only its light and heat which are qualities in the Air; so now, that light within that these Quakers have made so much stir about, is nothing else but an accident and quality from the Manhood of Christ in Heaven adhering in our souls, as light and heat adheres in the Air.

G. H. Pag. 135. For it is a more noble creation than all things else, and is not of this creation as the Apostle declares expressly, Heb. 9. 26. The words [not of this building] should be translated, not of this creation, & so forth. This allows, and therefore some think fit rather to call it an emanation from God than a creation, to speak strictly.

Answer. They believe this heavenly Manhood to be a creature contrary to J. Crook's Counterfeit Convert, Pag. 63. That true light which is called the life of Christ, Joh. 1. 9. and lighteth every man that cometh into the World is not a Creature. Keish saith it is a Creature. I take it for granted that this Manhood and the Light within are all one and the same. Yet Keish saith, though it is a Creature yet not of this creation; but do we read of any other Creation before the creation of these Heavens and this Earth, with the Hosts of them. That Scripture in Heb. 9. 26. Not of this building, is grossly corrupted by the Author going about to prove the Manhood of Christ not to be created in this creation. Allows here is rightly translated Building or Structure, it is not always taken for the act of God in framing something out of nothing, nor the effect of God's so acting; but has taken in another sense in some places, as 1 Pet. 2. 13. Magistracy, this or that sort that a People may chuse to themselves, is called *arpoyn* in this humane creation. When the Apostle then saith not of this building, it is to be understood of Heaven into which Christ is entered with his Blood. This Heaven is not of the same make and building with the Tabernacle which was the figure, for this Tabernacle was made with hands and of earthly materials; but Heaven by the immediate power of God. Let the Quakers remember, that this creation of which he saith this Manhood is not, but of another, was not by hands: some of them think fit to call this

Manhood an emanation rather than a Creation. You see, they are at a loss what name to give this Child of their own begetting and breeding in the imagination; can Flesh and Blood and a humane soul be said to ray and beam from God, who is a free and simple spirit, as light which rays necessarily from the body of the Sun, which is a body of light; therefore you shall hear he hath denied it again in the next Quotation.

G. K. For the most blessed and glorious Deity properly hath no creature in any distinct by way of emanation, but rather is all center. And therefore the blessed Deity is as centrally and essentially in us as in the man Christ Jesus, Pag. 136.

Animad. According to this they must believe that *G. K.* and *J. Crook* have God as essentially in them as the man Christ Jesus, and this then may it truly be spoke of them as of the man Christ Jesus, in *G. K.* and *J. Crook* dwells all the fulness of the Godhead bodily, as it's said of the man Christ Jesus, in *Col. 2. 9.* How doth the Christian savour this, is it not rampant blasphemy? See *Pleasant*, and he translates the word *ἐμφοδῶν*, in *Col. 2. 9.* Essentialiter, essentially. And *Cabins* likewise upon the same Scripture saith, God manifests himself either by Figure, or by Power, Power, and Grace. *See* in Christ who essentialiter appears (126.) but hath in Christ appeared essentially to us: whosoever then hath God essentially in him, hath the whole Deity in him, for the essence is the whole Deity, and is as personally united unto God as ever Jesus Christ; and may as truly and in the same sense be called God, the Son of God, God-man, the Creator of the world, and is the object of divine Worship: Yet observe the Author will not have the center of the heavenly Manhood of Christ dwell in us, but allows here the essence of the Deity to dwell in us: is not this preferring the Manhood above the Deity?

G. K. Page 137. But when I say the soul and spirit of Christ as Man is extended into us, I do not understand the Nephesh of his soul, but the Nephesh or Nishama, even that divine spirit of light that God breathed into Adam.

Animad. They believe that there is a Nephesh and a Nishama in this heavenly Soul of the Manhood of Christ: one more gross, the other more refined. It is this Nishama that is extended thus into all things, not the Nephesh, but there is a secret not yet as it revealed by this Rabbi, whether these two be one soul or two souls of different kinds, or whether two faculties or parts of one and the same soul; we will at present have our liberty till they have determined the controversy to conceive them

them two real distinct principles, so that Christ (you will see by that that we come to the end) will have two Bodies and two Souls (only remember both these two principles Christ had before any thing was conceived in the womb of the Virgin. It is said before, *pag. 104.* It cannot be found in Scripture that Christ took to himself the soul of man at his conception, &c.

G. K. *pag. ibid.* And is that which Solomon calls the Candle of the Lord, searching all the inward parts of the Belly; and James, the ingrafted Word; and John, the Word made Flesh, or incarnate Word that dwelleth in us. By the Nephesh I understand that of the soul of Christ common to him with the souls of other men, as namely the root and life of the animal senses and discursive parts. By the Neschamah or Nischmah I understand, that substantial dignity, and excellency of the soul of Christ that it hath in its nature, (being a divine nature so to speak,) above and beyond the souls of all other men and spirits of the most excellent and holy Angels; but whether his Nephesh and Neschamah be two principles really distinct, or two faculties and powers of one only principle, I shall not in this place determine, nor is it material to the thing in hand to enquire.

Animad. They believe that this heavenly Manhood, this Flesh and Blood, and one of the souls at least were breathed into Adam when God breathed into Adam the breath of life. This I suppose was the beginning of the Light in Man. Now it was (as the Author hath said before) that Christ came to be slain in our first Parents: I query here whether besides this Nischmah Adam had a rational soul, which was the root of his animal senses and discursive parts, and whether this that was breathed into Adam was the center of the soul of Christ, or some ray, only it should be the center, in that Nischmah is the excellency (the Author saith) of this soul, yet I remember he hath said, that as to the center it was most what in Heaven, it may be this was one of the times it came out of Heaven: Now if the Nischmah of Christ was in Adam (as this man saith) and yet Adam had a distinct Nephesh proper to himself, then was Adam a more compleat man than Jesus Christ of Nazareth: Upon this supposition that the Author hath suggested, that Christ's Nephesh may be but a distinct faculty of the same soul; but if neither of the two Adams had a rational humane soul distinct from the Nischmah, which is not of this Creation, as Keish saith, then neither of the Adams were compleat men, neither had the nature of man, but only bodies acted by a divine nature, (as here he calls it,) say it destroys all humane nature, so that there never was, nor is a compleat man, as we have had the notion of a man in the World: for doth not God breath this Nischmah into

every body formed in the Womb as he did into *Adam* body in its creation; and let me consider, *Adam* body, and for every others man's body had one hath an intimate personal union with the Godhead as the body which *Jesus of Nazareth* had, for ought I can learn from *Keith* Divinity. It's true he saith, the soul or spirit of the heavenly Manhood of Christ hath an immediate and wonderful manner of union with the Deity, as no other soul or spirit of men were partakers of, *Pag. 83.* but what union the body of Christ, that was taken of the Virgin, had with the *Key*, which any of the Quakers bodies have not, I cannot yet learn. *Keith* saith, the center of the soul of Christ dwells there only since it was taken of the Virgin; but then I query what difference betwixt the *Nischma* that is the excellency and dignity (as he saith) of this soul, and the center of it? and is not this *Nischma* breathed into every man that is made alive in the womb, as it was breathed into *Adam* in his creation? Look into *Buxtorf's Lexicon* you that are Scholars, and there you will see that this curious distinction of *Nephesh* and *Nischma* is groundless. *Nischma* signifies the very breath as well as the mind and soul: so *Nephesh* the mind and soul as well as breath. It's true the Hebrew useth *Nischma* most what for the rational immortal soul of man, and this is surely the root of the animal senses, and discursive parts; but that it should signify something not of this Creation, far exceeding the holy Angels spirits, a divine nature, and yet subjected in man as *Keith* affirms, I no where find. Before I leave this, to let you see the vanity of this mans reasoning, from Gods breathing into *Adam* the breath of Life, that *Adam* was made partaker of the soul of the Manhood of Christ, as well might he say that the excellency of the soul of the Manhood of Christ was in every animal before the Flood, and is now in every Beast, Bird; for the same word is used of the Beasts, and Fowls, and the creeping things that were destroyed by the Flood, *Gen. 7. 22.* In whose Nostils was *Nishmah*, Ruach, Chajim, (i.e.) The breath of the spirit of Life of all that was in the dry Land, died. I desire the Scholars to call to mind how this notion of the soul of Christ in all, suits with *Plato's* of the *Anima Munda*.

G.E. *Pag. 145.* But the flesh of Christ that the Saints fed upon, is rather that divine Body, the substance of which is of another kind than the outward Body, how much soever made glorious or spiritual, but this Body cannot sanctify us without the soul of Christ extended into it.

Animad. They believe from hence that Christ had and hath two Bodies; one they call divine, the other outward; and those two differ in kind and nature, though the outward Body be now glorious and spiritual

proves that Christ as man is equal unto God, yet yet confirmed his Godhead and Divinity, it only proves that the man Christ Jesus is a great and mighty and most excellent Being, far above all, and exceeding all Men and Angels, and all angelical and heavenly Powers, which is a most certain truth, and therefore do all the Angels worship him as they are commanded. Pag. 116.

Animad. He here speaks of the Manhood of Christ as distinct from the Godhead, not confounded with it, nor equal to it, yet hath omnipresence and omnipotency Attributes of its own, and of it self in its own nature, is a most excellent Being far above all Angels, and thus lays the ground and foundation of the Angels Worship upon the excellency of the nature of the Manhood, barely considered in it self: I query solemnly if it be not grand Idolatry for Men or Angels to worship any Creature, and that Creature though never so excellent, be not in personal union with God, and the worship terminated upon the Godhead: Christ is God and Man, Christians worshipping him terminates the worship upon the Godhead? See it *Krib* hath not made the Angels Idolaters.

Take but these two or three things along with thee Reader in perusing *Krib's* Book, and all his vain scribbling is answered. 1. That the Prophets spoke of many things that were to come, as if they were present. 2. That Christ acted in his Mediatorship in all things before his Incarnation in reference still to his Incarnation, which was to be in the fulness of time. 3. That many things in Scripture are spoken of Christ by that figurative speech of the communication of Properties, when that which is proper to one nature only is attributed to the other, or to the whole Person, the reason of this is because Christ hath two distinct natures, but yet is but one Person; the Manhood is taken up into personal union with the Godhead.

The Sum of the whole is this, The *Quakers* Christ consists, First, Of the Ages, who is God. Secondly, Of a Manhood created, but before the World was. Now this Creature Manhood consists of two parts, 1. The Body. 2. The Soul. The Body consists of two parts, (*as our Possession saith*) of three, viz. Flesh, Blood, and Bones. The Soul consists of three parts, or else there are two Souls, (for yet it is not determined,) viz. The Center, Nischna, and the Nephesh: To these seven add an eighth, an outward Body, or Vessel of Flesh, and Blood, and Bones that was taken of the Virgin, without any rational Soul as we have, created and infused into the Body in the Womb. The first heavenly body of Flesh and Blood is extended throughout Heaven, Earth, and

and Hell, and infinite imaginary space (for ought I can see) is in all
 Ages, they in all Ages fed upon it, and is in all Men, and in all Devils
 (for ought I can see that is said to the contrary.) the Soul is extended
 with it into all Saints, Men, Devils, in Heaven, Earth, and Hell, for it
 is omnipresent: It is a Creature, but not of this Creation, yet rather an
 emanation, yet no emanation, for there are no emanations or rays pro-
 ceeding from God: It is inferior to the Deity, yet it is the Word made
 Flesh, or incarnate Word, *Page 143.* It is omnipresent and omniscient:
 The center of the Soul hath been for the most part in Heaven, yet created
 who knows how long before the Heaven. The rays from this center
 are only in men, not the center it self, yet the very Nischna of it
 which is the excellency of it, was breathed into *Adam*. This main
 Child hath been every moment since the fall crucified, in every Sinner, it
 daily dies, dies in this crucifixion as to the Sinner, but yet lives in the
 lost Sinner as to it self. The Nephth of this Nischna, or else as a
 distinct principle of it self, was the root of the Animal Senses and Discur-
 sive parts in that outward Body which was taken of the Virgin, which
 outward Body is ascended into Heaven, not changed as to substance, but
 without Blood no longer, but a heavenly Body, yet the other first and
 heavenly Body always had and hath Flesh and Blood in and out of
 Heaven, so then there belongs to Jesus, 1. The *Myer*, two Bodies of
 different kinds. 2. Souls, yet neither of them a rational and hu-
 mane like to ours that is formed by *Jehovah* in us, for it is not of this
 Creation; thus there is a Creation before this Creation that we read of
 the *Myer* spoke of in the Book of *Genesis*; and there was a man of Flesh
 and Blood in existence before *Adam*.

Now let all Christians judge, if this be the Christ of God, if this be
 not another Jesus, and then the *Quaker* (it will follow) brings in ano-
 ther Gospel, and so is acted by another Spirit, and hath therefore a
 curse from the Apostle upon him, *1 Gal. 3. 9.* *ἀνάθεμα ἔστω*, The
 Apostle exhorts the Christians, *Heb. 13. 9.* *Be not carried about with
 divers and strange Doctrines.* Now here is a strange Doctrine. We read
 of several Heresies touching the Person of Christ, as 1. the *Macedonians* and
Nicomitians said, that Christ brought a heavenly Body from Heaven
 with him. There is something of this in this Heretic of the *Quakers*,
 they do acknowledge he took a body of the Virgin, yet he likewise ac-
 cording to them brought another body from Heaven. 2. *Apollin* said he
 had an *Myer* Body and starry Flesh that passed through the Virgin, and
 from thence say that Christ had a heavenly Body, and heavenly Flesh
 and Blood, and was not this in the womb of the Virgin, and passed
 through

The first of these is the fact that the
the second is the fact that the
the third is the fact that the
the fourth is the fact that the
the fifth is the fact that the
the sixth is the fact that the
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